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THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page 235*).

Adhikarana—4.

And because (of the Pranava being mentioned as the object of contemplation) throughout, it is but right (to say that Pranava is the object of contemplation). (III. iii. 9).

In the Chhândogya it is said "Let a man contemplate the syllable 'Om,' the Udgîtha."* Now, a doubt arises as to whether the contemplation here enjoined refers to Udgîtha and Pranava as two distinct objects of contemplation comprehended for facility's sake in one act of contemplation, or it refers to one of them only.

(*Pûrvapaksha*):—It is true that Pranava and Udgîtha are grammatically in the same case, put in apposition to each other and thus referring to one and the same thing; and this is possible when one of them is the substantive and the other an attributive qualifying it Still, there is nothing to shew either that the Pranava is the substantive qualified by the Udgîtha, or that the Udgîtha is the substantive qualified by the Pranava. The contemplation therefore relates to them as two distinct things comprehended in one act of contemplation.

(*Siddhânta*):—As against the foregoing we hold as follows: the contemplation does not relate to the Pranava and the Udgîtha as two distinct things comprehended in one single act of contemplation. In the first prapâthaka of the Chhândogya, the upakrama or the opening words of the section are, "let a man contemplate the syllable 'Om' the Udgîtha; for, with 'Om'* people begin to sing the Udgîtha."† As in the opening words, so, even in the sequel, the Pranava is pointed to as the object of worship here intended: "Such indeed is the full account of this very syllable." Thus the Pranava is here the substantive qualified by Udgîtha,‡ and it is therefore right to hold that the

* Op. Cit. 1-1-1.

* This shews that 'Om' is the thing to be contemplated upon.

† Op. Cit. 1-1-10.

‡ This is to say that Pranava which occurs in the Udgitha song should be contemplated here.

Upâsana refers to Pranava alone. Accordingly, Pranava alone is the object of contemplation here enjoind.

Adhikarana—5.

Owing to identity in all respects, these (should be understood) elsewhere. (III. iii. 10).

"He who knows the oldest and the best becomes himself the oldest and the best. Prâna (breath) indeed is the oldest and the best:"* in these words do the Chhandogas and the Vâjins, when enjoining the contemplation of Prâna, speak of Prâna as the oldest and so on, as also the Kaushîtakins. By all the three, the seniority of Prâna has been explained in one way, namely, on the ground that the stay of speech and all other sense-organs as well as their functions depend entirely on Prâna. That Prâna partakes of the richness of the sense-organ of speech and so on is declared in the Chhândogya and Brihadâranyaka in the following words:

> "Then the tongue said to him: 'If I am the richest, thou art the richest.' The eye said to him: 'If I am the firm rest, thou art the firm rest.' The ear said to him: 'If I am success, thou art success.' The mind said to him: 'If I am the home, thou art the home."†

Now, a doubt arises as to whether the Kaushîtakins should or should not include in their contemplation attributes such as richness and so on which are not taught in their Upanishad.

(*Pûrvapaksha*):—Those attributes should not be included, inasmuch as such attributes alone as are spoken of in the Kaushîtaki-Upanishad are emphatically prescribed for contemplation, in the words "He who contemplates *thus*," etc.‡

(*Siddhânta*):—As against the foregoing we hold as follows: Though not mentioned in their Upanishad, richness and other attributes should be included by the Kaushîtakins in their contemplation of Prâna; for, by the word 'thus' even those attributes which are not mentioned in their upanishad are referred to as well as those mentioned therein; and Prâna,—of which all these attributes are predicated—being one and the same, all its attributes are naturally present in the mind. Just as Devadatta who was once seen to teach the Vedas in the city of Madhurâ is recognised as a teacher of the Vedas when afterwards seen in the city of Mâhishmatî though here he does not actually teach the Vedas, so also, Prâna, described in the Chhândogya and other Upanishads as rich and so on, comes up again elsewhere to the mind as possessed of the same attributes though not there described as possessed of those attributes. Therefore, as they are referred to by the word 'thus', richness and other attributes should be included by the Kaushîtakins in their contemplation of Prâna.

Adhikarana—6.

Bliss and other (attributes should be gathered together, owing to the identity) of the main thing. (III. iii. 11).

"Owing to identity": these words should be understood here. In treating of the contemplation of the Supreme, bliss and other attributes are spoken of in connection with Brahman,—'the main thing,' the chief object of contemplation,—in the following passages:

> "Real, consciousness, infinite is Brahman."*
>
> "Bliss is Brahman."†
>
> "Right, real, the supreme Brahman, is Purusha, dark and brown."‡
>
> "Brahman whose body is ákàs'a, whose nature is true, whose delight is life, whose manas is bliss, who is replete with peace, who is immortal."§

A doubt arises as to whether it is necessary or not necessary to think of all of them in all contemplations of the Supreme.

(*Pûrvapaksha*):—It is not necessary to gather them all together in all cases; for, Brahman is one, and if many different attributes are predicated of Him, He becomes many, different attributes making different substantives.—Or thus: It is not necessary to gather all attributes together because the contemplation of the Supreme as taught in one Upanishad is perfect in itself on embracing the attributes mentioned therein.

(*Siddhânta*):—As against the foregoing we hold as follows: Brahman, the object of contemplation, and of whom these attributes are predicated, is one and the same, and therefore bliss and other attributes should be gathered together in thought in all contemplations of the Supreme, wherever taught. Black, white, red: broken-horned and full-horned: it is only such sets of opposite attributes as these that make the

* Chhâ. up. 5-1-1. and Bri. up. 8-1-1.
† Chhâ. up. 5-1-13.
‡ Op. Cit. 4-20.

* Taitt, Up. 2-1.
† *Ibid.* 3-6.
‡ Mahânâ. 12.
§ Tai. Up. 1-6.

substantive different; but not such sets of attributes as 'black, sweet-smelling, big lily.' Therefore the several attributes of Brahman being not opposed to one another, they do not make Him different. Accordingly, owing to the identity of Brahman, of whom these attributes are predicated in all the several Upanishads, bliss and other attributes occurring here and there should all be brought together.

Adhikarana—7.

No room for such (attributes) as joy-headedness; for, increase and decrease result from differentiation. (III. iii. 12).

"Joy, verily, is His head";* in such passages as these, joy-headedness and the like are spoken of as the attributes of Brahman. A doubt arises as to whether even these should be included in the contemplation of the Supreme, like bliss and other attributes.

(*Pûrvapaksha*):—What objection is there to including these also, along with the attributes such as "of unfailing will?"

(*Siddhânta*):—We reply as follows: Joy-headedness and the like should not be gathered together in the contemplation of the Supreme; for, they cannot be regarded as attributes of Brahman, in the same way as we can regard the attribute, "of unfailing will." To class them among the attributes of Brahman is to regard Him as composed of parts; and this will subject Him to increase and decrease. If joy-headedness and the like be the inherent attributes of Brahman, He will be differentiated. These attributes cannot therefore be taken into account in connection with the contemplation of the Supreme.

There is no such objection in the case of omniscience and the like attributes, inasmuch as they are inherent in the very nature of Brahman. So, the Sûtrakâra says:

But the others (should be gathered together in thought), because of the similarity in the nature of things. (III. iii. 13).

The others,—namely, omniscience, ever-contentedness and so on—are inherent in the very nature of Brahman. As such, they are all similar (to bliss and the like) in their nature and should therefore be brought together; whereas joy-headedness and the like are not inherent in the nature of Brahman and cannot therefore be included in the contemplation of the Supreme.

* Ibid. 2-5.

Adhikarana—8.

(The annamaya and others need not be contemplated) because of the absence of use in the devout contemplanation. (III. iii 14).

Now, a doubt arises as to whether it is absolutely necessary or not necessary to contemplate the annamaya (physical) and other A'tmans also, in the same way that we should contemplate the A'nandamaya or Blissful A'tman above referred to.

(*Pûrvapaksha*):—Their contemplation is absolutely necessary, because it is impossible to contemplate the Innermost A'nandamaya or Blissful A'tman as the Innermost Being dwelling in the annamaya and other A'tmans, without contemplating at the same time the annamaya and other A'tmans themselves.

(*Siddhânta*):—As against the foregoing we hold as follows: The contemplation of the annamaya and the like is not quite necessary, because it is of no use. The purpose of their exposition is only to shew clearly the nature of Brahman, the Blissful (ânandamaya). Accordingly it is necessary to reflect upon the annamaya and the like only till Brahman is reached. Their contemplation is therefore not absolutely necessary.

And because of the word Atman. (III. iii. 15).

"Having united with the annamaya-A'tman,"* etc. In this and the subsequent passages the word 'A'tman' is used alonlg with each; and this shews that 'annamaya' and other words denote the intelligences functioning in the physical body and so on. Since all intelligences other than Brahman are excluded as unworthy of contemplation by the seekers of liberation, they should not form objects of contemplation at the time of Meditation (of the Supreme). Accordingly the Atharvasiras says, "Siva the Beneficent alone should be meditated upon, abandoning all the rest." This passage declares that none other than S'iva should be meditated upon by the seekers of liberation. Therefore it is not necessary to contemplate the annamaya and others.

A'tman is referred to, as in the other case, (as shewn) by the sequel. (III. iii. 16).

Here, the passage, "Yet another inner A'tman is the blissful,"† refers to the A'tman, the Supreme Soul (A'tman), not to the pratyagàtman or the individual soul, just as the word 'Atman' refers to the Supreme Soul in the passage "From A'tman is the ether born."‡

* Tai. Up. 2-8.
† *Ibid.* 2-5.
‡ *Ibid.* 2 1.

This is proved by the sequel, "Having united with the Blissful Soul (A'tman)."* Therefore the contemplation of the Blissful Soul is the paramount one, being the contemplation of Brahman Himself.

If it be urged that because of the constant presence (of 'A'tman', the annamaya, etc., also should be contemplated), we reply that we still hold to our view because of the special stress. (III. iii. 17).

(*Objection*) :—Since the word 'Atman' is used even along with annamaya and so on, there is nothing wrong in contemplating them also as the Paramâtman, as the Supreme Soul.

(*Answer*) :—No; for, from the words "yet another inner A'tman is the Blissful," we understand that the Blissful,—the Paramâtman, S'iva,—is distinct from the annamaya and so on; and the passage "S'iva, the Beneficent, alone should be meditated upon, abandoning all else,"† emphatically declares that S'iva alone should be contemplated, all others being abandoned. By the word 'Siva' here is denoted the Supreme Brahman as devoid of all taints, as the repository of all beneficent qualities. Indeed, mukti, the attainment of equality with Brahman, accrues from a continuous contemplation of Him who is Divers-eyed (Virûpâksha) and Dark-brown (Krishnapingala.) So that, since......fruit corresponds to worship, the contemplation of beings other than S'iva, and who are therefore not beneficent, cannot lead to the state of S'iva. Therefore, the Blissful S'iva alone should be meditated upon.

Adhikarana 9.

The new one (is intended) here, because that alone is said to be the act enjoined. (III. iii. 18).

"He who knows the first and the best":‡ the section beginning with these words teaches later on,—in answer to the Prâna's question "what shall be dress for me?"—that water is the dress for the Prâna, and then proceeds to say: "therefore the S'rotriyas who know this, rinse the mouth with water when they are going to eat, and rinse the mouth with water after they have eaten, thinking thereby they make the breath dressed (with water)."—What is the thing enjoined here?—Is it the rinsing of the mouth with water as well as the contemplation of Prâna (breath) as dressed with water? Or is it only the latter?

(*Pûrvapaksha*) :—Both are enjoined here, as there is nothing to shew that the one or the other alone is meant.

(*Siddhânta*) :—Since the rinsing of the mouth with water is a thing already known to us through current practice based on Smriti, it is only the meditation of Prâna as dressed with water that is enjoined here, since it is the thing which we have not as yet known and which we learn here for the first time. What is not known to us otherwise has alone to be learnt from the S'ruti. Where the new thing is not expressly enjoined and the S'ruti takes the form of anuvâda, a restatement of what is already known, we should understand an injunction with reference to it. Therefore, we should understand that the meditation of Prâna as dressed with water is alone enjoined here, as a thing not known to us before.

Adhikarana 10.

(The Vidya is one and the same) as (some of the attributes mentioned in both) are identical, as also because of the absence of any distinction (in others.) (III. iii. 19.)

In the Agnirahasya and the Brihadâranyaka the S'ândilya-Vidyâ is taught. In the one it is taught as follows:

"Let a man contemplate A'tman, formed of thought, embodied in life, luminous in form, of unfailing will, and of the nature of other (âkâs'a)."*

In the other it is taught as follows:

"That Person (Purusha) formed of thought, being light indeed, is within the heart, like a grain of rice or barley; He is independent, the ruler of all, the lord of all,—He rules all this, whatsoever exists."†

A doubt arises as to whether two different Vidyâs are taught in the two places, or one and the same Vidyâ is taught in both.

(*Pûrvapaksha*) :—In the one place the Purusha, the object of contemplation, is great, being 'of the nature of ether (ákâs'a)'; whereas in the other He is small 'like a grain of rice or barley.' In the one, again, He is said to be 'of unfailing will,' whereas in the other He is said to be 'independent' and so on. Thus the attributes being different, the Vidyás taught in the two places are different.

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* *Ibid.* 3-10.

† Atharvas'ikhâ-up.

‡ Bri. Up. 6-1-1...14.

* Mâdhyandinas'âkhâ.

† Bri. Up. 5-6.

(*Siddhânta*) :—As against the foregoing we hold as follows: In both alike, the Purusha is described as manomaya (formed of thought) and so on; and so far the attributes described in both are identical. As to His being described to be of the nature of ether (âkâsa), it may be explained as intended to shew that He is pure like âkâs'a, or to praise Him by way of shewing how glorious He is. The attribute of independence and the like cannot be in any way distinguished from the attribute expressed in the words, "of unfailing will," and are therefore identical. Hence the identity of Vidyâ.

Adhikarana 11.

So also elsewhere, because of (His) relation (to both alike). (III. iii. 20.)

In the Brihadâranyaka, in the section beginning with the words "That Person who is in the orb there and He who is in the right eye here,"* the S'ruti declares that the true Brahman embodied in the Vyâhritis—the utterances (such as Bhûh, Bhuvah, Suvah),—should be contemplated as dwelling in the solar orb and in the eye; then the S'ruti assigns, in the words "His secret name is Ahah" a secret name to him as dwelling in the cosmos as a whole, and assigns in the words "His secret name is Aham" another secret name to Him as dwelling in the individual organism.

A doubt arises as to whether both the names should or should not be thought of in each case.

(*Pûrvapaksha*):—The object of worship being the same in both, namely Brahman, one and the same vidyâ is taught in both. Therefore, in each case both the names should be thought of.

(*Siddhânta*):—The Sûtrakâra says as follows:

Or, not so, because there is a distinction (III. iii. 21.)

Here there is no identity in the Vidyâ, because the object of worship is in each case different, as related to such different seats as the sun and the eye. Therefore each name is appropriate in its own place.

Adhikarana—12.

And (the sruti) reveals (identity) (III. iii. 22.)

The Mandala-Vidyâ or the contemplation of the orb is taught in the Chhândogya and the Brihadâranyaka. Is the Vidyâ identical or different?

(*Pûrvapaksha*):—The Chhândogya teaches as follows:—

"Now, that golden Person who is seen within the sun, with golden "beard and golden hair, golden altogether to the very tips of His nails,"* and so on.

In the other, having—in the words "He that golden Person who dwells in the sun within,"—spoken of the golden Person dwelling in that person who dwells within the orb which is made up of the three vedas, the s'ruti concludes as follows:—

> "All is Rudra......Homage to the Golden-armed, to the Golden Lord, to the Lord of Ambikâ, to the Lord of Umâ; homage to Him again and again."†

Thus the Taittirîyaka speaks of the Person as golden-armed, and the Lord of Umâ. Now, since in the one He is described as golden in all parts of the body and in the other as golden only in the arms, there is a difference in the form. Again, in the one He is described as the All, while in the other He is described as the Lord of all worlds, and thus there is a difference in the attributes. Hence no identity in the vidyâ.

(*Siddhânta*):—The Vidyâ is not different. Identity of His place as dewelling 'within the sun'‡ points to identity in the vidyâ. As the Taittiriya-upanishad§ speaks of the Person as golden in the opening words of the section, the description in the squel that He is golden-armed is only a synecdoche, and therefore even in the concluding passage the s'ruti means that He is golden in all parts of the body. We have shewn that Though He is the Lord of the world, it is right that He is one with the world, because of His having entered into it. Therefore as one and the same entity is referred to in both the places, such attributes as being the Lord of Umâ and so on should all be included in the contemplation in each case.

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* Cp. Cit 1-6-6.
† Mahânâ. 13...18.
‡ Chhâ. 1-6-6.
§ Mahâ 13.

A MAHA'DEVA S'A'STRY, B.A.

(*To be continued.*)

SIVAJÑA'NA SIDDHIYA'R

OF

ARUL NANDI SIVA A'CHA'RYA

SUTRA II—ADVAITA LAKSHANA.

Adhikarana—5.

(*Continued from page* 238).

Rareness of becoming a Saiva.

12. Very rare is it that one should be so fortunate as to enter with meekness the saiva creed unaffected by the pride of riches on the one side and escaping the littleness of poverty on the other. Those who can worship the crescent-crested Being, with the high Sivajñâna, have attained His Grace.

NOTE.—Riches are of various kinds as rank, youth, learning, wealth and power. To be born poor is indeed miserable. It is desirable therefore that one should be rich in a moderate degree so that he may not go abegging; but, he must not, however, be proud of it. Such meekness cannot be obtained but by devotion to the Lord. Thus meekness and devotion are almost synonymous. Sivajñâna—knowledge of Siva. Have attained expresses certainty.

The use of human birth.

13. Was it not the purpose, when the souls were endowed with human birth, that they should, with their mind, speech and body, serve Hara who is anointed with the fivefold products of the cow. The celestials themselves descend on the earth and worship Hara. Dumb men, alas! who roam hither and thither, in the fleshly frame, understand not anything (of this higher life).

NOTE.—By 'dumb men' are meant the beast-like men whose aspirations go no farther than the satisfaction of the physical cravings.

The transitoriness of the human body.

14. Perishable in the womb, perishable as soon as it is born, perishaba after a little growth, perishable as an infant, perishable as a youth, perishable as a grey-haired old man, anywise, Death dogs the footsteps of the flesh. Therefore, look to your freedom (from bondage) while yet you are strong.

NOTE.—Body in all its aspects is evanescent as mist in the air. Where is room then for a man's being proud of his strength or youth, power or beauty?

The transitoriness of wordly experiences.

15. When one sense experiences, other senses are away. The experiences of a single sense are not exhansted at once. In a certain state, all experiences vanish. The annoying life-experiences are either instantly vanishing as illusions or vanishing sometime after as dreams. If (this truth is) understood, (freedom) is attained.

NOTE.—'Sense-experience' signifies experience induced by external objects. As the experiences are so multifarious and varying, they cannot all be grasped at once by the intellect that resides in the body. The peculiar state referred to is sleep or swoon. 'Life-experiences' also include the objects that form the stage of experience.

Men of prosperity with pride are corpses.

16. With spices smeared and with garlands adorned, wearing cloths of gold and followed by attendants, men of prosperity, speechless and devoid of understanding, lounging proudly in the palanquin borne by carriers, on either side fans swinging, amidst the harmonious music of the instruments and the wild sound of the clarion, are but corpses.

NOTE.—With all the embellishments that riches can afford, what better profit can men derive than corpses if they do not open their eyes of Understanding.

Worldly poverty versus Divine riches.

17. Behind men who lead the life of a corpse, you move about like walking corpses, straining your body, soul and understanding together for nourishing your body which appears and vanishes in a moment. Knowing thus, you do not even once worship Hara. (If you do so) He will see that beings higher than you fall prostrate at your feet.

NOTE.—To support this body is not a great thing. For the matter of that, the creator Himself will take care of your body if you fail to feed it. Therefore worship Him always, aiming at liberation from ignorance and bondage. When higher beings themselves tender their homage to you, no mention need be made of beings of your kind.

S. ANAVARATAVINAYAKAM PILLAI.

(*To be continued.*)

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, JUNE 1900.

THE SAGE OF THE SIDDHA'NTA.

Amidst the multiplicity of affairs that engage man's attention in the world, the inquiry into the nature of happiness and the means of its attainment has ever occupied a prominent place. Happiness of whatever kind in whatever degree he welcomes, while misery he most unmercifully shuns. But, in the nature of things it so happens that happiness and misery exist side by side, subjecting Jîva to their various influences during the whole cycle of births and deaths. Strangely enough, man's realisation of happiness comparatively fails when we take into account the suffering that misery brings in its train. Because, in man's heart, the waves of desire rise one after another so constantly that he finds it very hard to meet with tranquillity by the fall of any single wave. The same individual who pants and pines for the attainment of a kingdom feels yet dissatisfied even after his desire is fulfilled. Because, another desire equally strong has taken possession of his mind compelling his attention and energy to meet these fresh necessities. And in whatever walks of life man is thrown, there is he subject to these inconstant moods of happiness and misery. Now he is happy, now miserable; and this state of things goes on almost eternally. No permanent happiness ever dawns in the horizon, and reason oftentimes helps people from not indulging in vain hopes of witnessing it in the near future. But, is permanent happiness possible at all to attain in this birth or must it be sought for only in a future life?

Before discussing the possibility or otherwise of the attainment of permanent happiness in this birth, it is necessary to get clear ideas of what happiness is and what is meant by its permanence. It seems to me that happiness and misery can be expressed in other words as satisfaction and want. This explanation would lead one to think that happiness and misery are subjective in their character. And so they are. If it were not the case, one man's food could not be another man's poison. The object over which a man goes in raptures fails to please another, nay sometimes causes excruciating pain. Well, how could these be reconciled, I ask, but by the forementioned explanation of happiness and misery. Thus happiness is satisfaction and misery want. Mind it is that suffers or enjoys. Happiness and misery but point to different phases of mental attitude. When we call a man happy, we mean nothing more than that he is satisfied, and when we call him miserable we mean similarly that he feels a want. Want is desire, and desire is a quality of the mind. As long as there is mind, there must be desire, and as long as there is desire there should be misery. But since the presence of desire also implies its satisfaction, we get happiness mingled with misery, both of these of a transitory kind. It should again be noted here, that although satisfaction and want are subjective in their character, in the sense that they are to be found only in the varying phases of mental attitude, they are objective as well in the sense that they are dependent for their existence more or less on the external objects. It is the mind really that enjoys or suffers, but the external world is the stage of its experience. The external world itself cannot be said on that account to cause happiness and misery; because, as the mind wills so does an object afford happiness or misery. The rising sannyâsi may aspire for a monk's bowl or a fakir's coat, but the same things do not delight a man of the world. Power again which is the goal of every enterprising worldling is treated with contempt by the earnest student who has learned to walk in the path of righteousness and wisdom. If the objects had happiness in themselves, they should afford happiness to all irrespective of their station and mental development. Again, the Sannyâsi that was an aspirant till now, regards the bowl and the coat of little weight since he has attained wisdom, and the worldly aspirant having realised his wishes has created new desires, and is struggling against himself and the world to attain them full of hope. Here we get another proof for our statement from the fact that the same objects do not continue to afford satisfaction even to the same person at all times. Thus it is evident that happiness and misery are purely subjective and they can be harmonised by harmonising the mind.

Permanent happiness, then, should be permanent satisfaction, *i.e.*, a state of mind in which no want can be felt. Some are inclined to think that this state could never be attained, that there never will come a time when want is absent. When we, by affording it satisfaction, bid good bye to a certain want, we make room for another which claims satisfaction in its turn. Wants are so to some extent, we admit. But they are material wants that behave in this manner; and with spiritual wants, another principle far different from this applies. When the mind is turned away from the outer world and directed to the inner sanctuaries of the soul, want there is none. Neither mind nor any object of desire can be said to exist in that state of beatitude where the soul only shines immaculate in the glory of the rising sun. Where mind is not, there want cannot be. Mind itself is nothing but an outcome of ignorance, tossed to and fro by the objects of the world. When ignorance is removed and the soul awakened to its true nature, the mind is dead, and neither satisfaction nor want there is. Happiness and Misery do no longer take hold of the soul alternately and subject it to their blighting influence. The state from which satisfaction and want are absent is the state of eternal blessedness, otherwise known as Mukti which is promised to every individual in every religion, although religions may differ in their grasp of this truth and individuals only partially attain to it until they have undergone the requisite practice under the guidance of a proper master. A man who was attained this condition remains no longer a man that he was, but is transformed into Siva and is called in his manly appearance a sage. And this sagehood it is, that forms the practical side of all philosophy and religion, and especially so of the Saiva Siddhânta.

The statement may seem paradoxical at first sight that a sage is the most useful being in this world, the person who, having retired from the worldly bustle and given himself up to the contemplatien of the Supreme, has dissolved his self in the Universal Self. Nevertheless, it is the truest of the truisms that have ever been uttered. The sage who has attained oneness with God the Supreme does not exist separately from Him who has effaced his little self. The thoughts that he thinks are His. His very actions are God's. Whatever that is good, virtuous and pure are in the sage, for he is God. The opposites of these do not exist in reality, and therefore he that is real sees them not. Unselfishness is the most noticeable feature in his character. He is ever ready to help the afflicted, be they afflicted in mind or in body. His whole life is devoted to universal good. Very ordinary men love their bodies, fondly imagining flesh and bone constitute their precious selves. Men a little elevated love their relations, and still greater men extend their affection to the country which gave them birth. But a sage knows that he is a citizen of the world, and he realises this—to others an ideal—in every minute of his life.

Mistaken notions of many kinds are afloat in the world regarding the attributes that distinguish a sage from other men. People generally believe that a sage does not mix with the world unreservedly but estranges himself from the company of all human beings and is always silent and inactive. Sometimes with closed eyes and erect body a man sits for hours together, and the people take him for a sage of superior merits. The more a man evinces dislike towards others and the more he has trained himself to put on these pretensions, the more is the likelihood for him to be styled a real sage. Woe unto the man who first implanted this seed of evil in the minds of the innocent mortals! How many real sages, in this way, are left unrecognised and what amount of good do the people lose thereby? The erroneous conception of sagehood that is the cause of all this, is to be accounted for by the tendency in men to attach themselves more to ceremonials and outward appearances than to the spirit underneath, to mistake the means for the end. They have learned to respect bold proclaimers in preference to silent workers, to confuse the processes of Yoga and Samâdhi which are but one of the several ways of attaining sagehood with sagehood itself. A sage, in their opinion, should be a nonentity, entirely unconnected with the world not inwardly but outwardly. With all deference to those sages who have chosen to lead a secluded life free from the haunts of noisy triflers or who have even among men taken to the higher silence, I venture to think that the test is doubtful, often misleading. Outward appearances are not always a fair criterion of judgment. Men do not perceive that mind is what makes a sage, and one can be *in* the world but at the same time may not be *of* it. Household life and hermitage affect the body. They affect not the mind. When mind has realised the truth, nothing more is to be attained. Masters of all ages and all lands are unanimous in giving their verdict in favour of this view which is the only sane one that can be taken with the materials at our command.

But men will not so easily disabuse themselves of their false fancies, and on them grounded they always find disappointment and sham at the end. Their sages do not retain their character permanently. When they have got the name they no longer attempt to keep up their assumed conditions, and the world becomes divided in its opinion.

If the world, to begin with, takes shelter in right ideas of sagehood and the means of its attainment, much trouble would be saved, and much evil averted. To think that a sage becomes so, only when he abandons the world outwardly is a grand error. On the other hand, the abandonment of it outwardly is not at all a necessity when true renunciation is secured. And what is true renunciation ? The world before us presents a panorama of objects attractive and repulsive, full of good and evil. The objects themselves are not so, but in relation to the mind that comes in contact with them. Renunciation is attained when one regards them as objects merely and not having in them any characteristic that pleases or displeases him. When objects no longer create in man any feeling either pleasurable or painful, when nothing delights nor frightens him that individual has attained renunciation true. Well, how could such renunciation be attained ? Men in their ignorance, see several objects in the world which, whenever they strike the mind, produce agitation in it and puts it out of all order. Everywhere they see differentiation and distinction. The more they are ignorant, the greater is their proneness to subtle differentiation. But with the growth of wisdom, their passion for differentiation dissolves, and it continues to dissolve until it is thoroughly obliterated when mature wisdom has been attained.

And what is this wisdom which effaces the differentiating tendency in the human soul ? Wisdom again has been variously construed, and the popular ideas are far away from the truth. Wisdom has almost been made a synonym to knowledge, knowledge of all kinds so much so that it has been divided into many kinds as wordly wisdom, divine wisdom and so on, as there are different kinds of knowledge, scientific, historic, literary, philosophical and so on. But wisdom is the just vision of the Truth. What is the Truth to be understood here ? Though jîvas owing to the influence of malas (bondage) dream that the Universe with all its manifold appearances as well as their own selves exist separately from the Lord Siva, they are as a matter of fact pervaded throughout by the Lord, and as such, they are the Lord Himself. When one realises this truth, could there be any object that might displease him either in this gross world or in the worlds that exist in the imagination. He understands the only Truth even though It presents itself before him variously disguised. Could he then be enslaved by Moha or Râgha, Dvesha or Bhaya ? No. Seeing the Lord Siva everywhere and at all times, he has a direct perception of the Essence, and is, therefore, not carried away by the false shows and appearances. For the same reason, the other effects of ignorance, *i.e.*, Râgha, Dvesha and Bhaya also leave him untouched and unstained. Eternal peace and eternal joy are his who has attained this wisdom. This state may be better explained with the help of an illustration. Let us suppose a friend of ours disguising himselt as a fair-haired young lady attempts to sweep our wisdom by seducing us. Will any one of us possibly yield to his false seduction ? His real nature we unmistakably know, and wisdom is constantly warning us, from forgetting it. In the same manner, will we hate him if he comes as an ugly nomad or fear him if he comes as a tiger ? No. When the Lord Siva, in His all-pervading nature is thus understood and realised by any individual, then is he not moved by Râgha or Dvesha, Moha or Bhaya. Such is the truth to be realised by the man who aims at the attainment of wisdom.

But it should not be misunderstood here that a sage who has this just vision is not conscious of the differences among things that have gained acceptation with the world, cannot in short distinguish a wall from space, an elephant from an ant. Anger, jealousy, enmity and lust are dead in him, but he himself is alive as all goodness, as an embodiment of all virtuous qualities. When he is appealed to for help by the ignorant people who are sunk in misery, he extends his ready helping hand, and to the poor in spirit who aspire for true wisdom he offers encouraging words and effective means of attaining it.

Then again, Râgha and Dvesha are wrongly attributed to sages when they are actually freed from them. This misconception is productive of much evil. When a sage demands food for his hungry stomach, water for his thirsty lips, or cloth for his nakedness, people begin to look down upon him with an eye of contempt and scorn. They imagine that he has a great desire for them. Here, it is not

only sagehood that is misunderstood, but the very significance of Râgha, *i.e.*, desire. But, wherein does lie the distinctive feature of desire? Whenever the mind or the senses come in contact with an object, a thought arises in the heart and vibrates so rapidly that one cannot resist the temptation of striving at whatever hazard to get grasp of the object. If it so chances that disappointment and failure attend him on every side, he slips down into the ocean of sorrow to be redeemed from it, only when Time—the Great Destroyer—sweeps away the object from his memory. The seed of this thought is what we call desire. A sage, then, can be said to be under the influence of desire, only if the denial of a morsel of bread, a cup of water, or a piece of cloth gives him distress. In like manner, if a sage does not swallow fire when he is thirsty, does not eat coal when he is hungry, people unscrupulously and with readiness attribute to him Dvesha, *i.e.*, hatred. But what is Dvesha? Dvesha consists in taking delight in or even earnestly loving for the destruction of the object that he hates, whenever and wherever it is apprehended by the mind or the senses. In that sense, if the sage had Dvesha for fire, he should wish for its extinction whenever it is perceived by his senses. The truth, however, is that a sage perfectly knows the means appropriate to the ends and consequently applies the same to get the desired end with more propriety than the worldly men.

It will not be out of place here to say a word or two with regard to the pre-eminent characteristic that Siddhânta attributes to a sage, to wit, self-effacement also known as the loss of individuality. To the exposition of this subject, Kannudaiya Vallal has devoted an entire treatise of his, Olivilodukkam by name When the soul is qualified to attain final absorption into the Supreme by being freed from the malas and ascending beyond the Tatvas, it finds itself immersed in the Siva A'nanda. There, self-effacement is complete, and nothing but peace and happiness exists. This condition can be attained by wisdom as heretofore described. It may also be induced by having recourse to the path of love or Bhakti-Mârga. True love doubtless needs true knowledge; still, for emotional minds, this path is the easier to adopt than the pure Jñâna-mârga. Two sages Nârada and Sâudilya have written Bhakti-Sûtras to be of help to the struggling souls, and there they warmly advocate this mârga even at the expense of the Karma and Jñâna mârgas. It has also been the path that is prescribed in the Siddhânta Sâstras and followed by the Tamilian nation. Whosoever understands that the eternal changeableness of this world, the combating passions that constantly demand satisfaction, the disappointment that beset the pursuit after the will-o'-the wisp-like desires, all tend to prove the inquiring mind the utter shallowness of the method of directing its energies towards the impermanent and trifling things, surrenders himself unconditionally at the feet of the Lord where he enjoys bliss that passeth all knowledge. No longer is he able to discern himself, from love or the object loved. In short, he realises the teaching of the sage Tirumûlar. "The unwise say that Love and Siva are two. Nobody knows that Love itself is Siva. When they perceive that Love itself is Siva, they abide in Love as Siva Himself."

Of the three paths to union with God, Jñâna and Bhakti, we have known. And Karma (actions without attachment) is the remaining path that is accessible to all classes of people, in spite of their varying degrees of development. Aspirants, however, should anticipate help only from Karma and Bhakti mârgas. It should also be indicated here that unless sage-masters are approached, no satisfactory progress can be made in any path. They are, however, to be seen even amidst the busy world. The laity, taking no heed of their own welfare here or hereafter, mind them not. Still, it is impossible for them to escape the moral and spiritual influence of these sages who work for their weal just as the fragrance of a secret flower, penetrating the nostrils cannot long remain unfelt. It is therefore a blessing for men to have such sages in their midst be they conscious of their true greatness or not. May all the living souls know the true Jñânis, and being blessed by them enjoy eternal peace and happiness. Om Sânti Sânti Sânti.

S. A. P.

THE PROBLEM OF EVIL.—No. II.

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8. Is not Death an Evil? Let us consider this question as bearing upon the General Problem of Evil.

Death in the imagination of the laity is a dreadful evil—the consummation as it were—the bitter climax as it were—of all evil. But may it not be the end of all evil, or the good fruit of all the struggle of life endured? Consider Death as one of the events in the necessary order of Nature. That at the end of a life, Death re-

presents the result of it, we have analogy in nature; for example a tree leaving innumerable seeds and dying away. On the basis of (1) immortality, (2) of a benevolent Author of nature, and (3) of the mirage of earthly existence, death should be welcome. Ours is a conditioned existence, subjected to a series of changes, one of which is Death, and why should a dead-stop at the event Death be posited as against further progress ?* If it (death) comes, good ; and as long as it does not come, good. Things appear according as the mind is educated and trained. Bhagavadgita teaches hope this side as well as the other side of Death. Whatever happens need not concern us, on the basis, as already said, of immortality and that there is God who is the greatest Care-taker, and that we do surrender ourselves unconditionally into his hands. The Stanza referring to this teaching runs thus :—

“ హతోవాప్రాప్స్యసెస్వర్గం జిత్వావాభోక్ష్యసెమహీం”

(*Trans*). “ If killed, thou wilt paradise, win
If alive, thou wilt an earthly king reign.”

9. Evil then is evil in the microscopic view of passing events, but teteologically, as in the wonderful possibilities of eternity, it may appear quite different. The following charming passage occurs in an article entitled “ Amiel's journal by Blanche Leppington.”

One thing alone is necessary, the position of God. “All the senses, all the forces of soul and spirit, all external means are but so many vistas opening on the Divine, so many ways of glorifying and enjoying God......Be reconciled with thyself, live in the presence and communion of God; and leave it to the irresistible forces to direct thy course. If death leaves thee time, *it is well.* If he snatches thee away, *it is well.* If he kill thee by halves, *it is well still.* The career of success is closed only to open to thee the career of heroism, of resignation, of moral greatness. Every life has its grandeur; and as it is impossible for thee to separate thyself from God, it is best for thee consciously to chose thy home in Him.”

10. Another aspect of evil in the relations of happiness and misery, or joy and affliction let us consider. According to Vishnu Purâna :—

విపత్స్వస్మరణంవిష్ణోః, సంపత్తస్యైవసంస్మృతిః

This means that the greatest evil that can befal one is the forgetfulness of the Ubiquitous God-head, and the greatest prosperity (good) is that which keeps our hearts ever in memory of Him. Because, “ we live and move and have our being in Him.” If one realize ever in his little wavering heart this beatific truth, and that truth never leave him in the distractions of sense-life, he is the sage, to whom there is no evil. “ Our very babes see God in ev'ry clod,” like Prahlâda. The history of Christian martyrs, and of all sages and saints over the face of earth furnishes ample testimony to this. “ తత్త్వంశ్లేషవియోగైకసుఖదుఃఖః” says Sri Alavandâr *alias* Yâmunâ Charya, *i.e.*, happiness is to be *with* Him, and misery to be *without* Him.

11. Let us now take another view of evil. The able metaphysician, the Rev. Dr. Kay, a staunch Christian has this to say on the explanation furnished by Aryans on “ evil ”:—

“ The doctrine of the metempsychosis is, in fact, the Hindu theory on the great question of the “ origin of evil.” The theory may be thus stated : Evil exists, and it is not to be supposed that evil befals any one undeservedly When, therefore, for example, a new-born child, who has had no opportunity of acting either rightly or wrongly, is found suffering evil, it is inferred that the evil is the fruit of evil deeds done in a former state of existence. If you ask how the person became disposed to do evil in that former state of existence, the answer is ready—it was the consequence of evil deeds done in a state of existence still anterior, and so on. You have only now to apply the Newtonian principle—that what is true at every assignable point short of the limit, must be true at the limit—and then there is no assignable point in the existence of evil in past time at which point its existence cannot be accounted for by the hypothesis of antecedent evil-doing ; it follows (argue the Hindu) that the existence of evil is accounted for on this hypothesis ; and further, they contend, it is accountable on no other.

‘ If one will take the pains thoroughly to grasp the conception, and to view the matter, as a German would say, from the same *Stand punct* as the Hindu, who, holding the past eternity of soul, denies that the *regressus in infinitum* here involves any absurdity, he will probably acknowledge that the dectrine of the metempsychosis, however false, *is not to be treated as a fiction of the poets*, when we are arguing with a Hindu. We try to make the Hindu give up the tenet—and we do well :—but we shall also do well to bear in mind that we are calling upon him to *give up, without an equivalent*, what he has been accustomed to regard as a complete solution of the greatest mystery in the universe—short of the primal mystery of “ Being ” itself. The Hindu's explanation we regard as a delusion, and we must tell him so (?)—but we must beware how we allow it to appear as if we were provided with a substitute. The “ origin of evil ” has not been revealed. The requirement that we shall maintain an entire reliance on the goodness of God, in the absence of such revolution, is one of the trials—rather it furnishes the substance of

Note.—(1) “ * * * * As the embodied soul, (2) In this corporeal frame moves swiftly on through boyhood, youth, and age ; (3) So will it pass through other forms hereafter—be not grieved thereat.” (Dean Milman's Translations of Gita)

all the trials—of our faith. This we have to teach—but we have no equivalent solution of the mystery to offer. On this point the words of Whately should be treasured by every Missionary among the Hindus. We quote from the Preface (p. 12) of his 'Essays on some of the peculiarities of the Christian religion.'

"'The orgin of evil, again, not a few are apt to speak of, as explained and accounted for, at least in great part, by the Scripture-accounts of 'sin entering the world and death by sin'; whereas the Scriptures leave us, with respect to the difficulty in question, *just where they find us*, and are manifestly not designed to remove it. He who professes to *account* for the existence of evil, by merely tracing it up to the *first* evil recorded as occuring, would have no reason to deride the absurdity of an atheist, who should profess to account for the orgin of the human race, without having recourse to a Creator, by tracing them up to the *first* pair.'"

12. The doctiine of metempsychosis was well understood by the Greeks and the Egyptians; and it is certainly an irrefragable argument, considering that if (1) time had *no beginning*, (2) if substance had *no beginning*, and (3) if intelligence had *no beginning*, why conceive of a *reductio ad absurdum*, viz: an *origin* for anything in the eternal order and dispensation of the universe, conceding for an instant that in that order,—or chaos for that matter,—there is *absolutely*, such a thing as "evil"—a conception finding place in the very insignificant compass of a human brain! Except on the basis of the *regressus in infinitum*, the enormously wide differences between (1) riches and poverty, (2) might and right, (3) health and sickness, (4) prosperity and adversity, (5) worldings and saint, and (6) Life and death, are inexplicable—

13. Here is a paradox:—Which is right? the croaks of a frog (in the throes of death) held firmly between the jaws of a snake; or the snake in all its innocence of nature appeasing its craving for food? Two men saw this event, one said: "ముంచముంచమహానాగ"="Give up the frog, O snake"; the other said "మాముంచభుజగేశ్వర"? = "Do not give it up, O King-snake." Both reason and feeling stand aghast in the attempt to reconcile the cross purposes of nature as in any manner proving or indicating a just or benevolent end? But if the hypothesis of several births, and kinds of births—as implying a progressive development into finer and finer being, a consequent necessarily requiring the cessation, by means of death, the andecedent cause or being—be once admitted,—(there are strong arguments for such admission) much of the shock to our reason and feeling gets modified. Besides, the reason that tells us of the pain of the frog is a reason of *our* own nature, in the same manner that worms delighting in filth is to our human feeling a most repulsive abomination. Our understanding is thus wonderfully microscopic when compared to Omniscience. In the balance of John S. Mill's forensic language, this is most ennobling, nay religiously expressed. "Human existence is girt round with mystery; the narrow region of our experience is a small island in the midst of a boundless sea, which at once awes our feelings and stimulates our imagination by its vastness and its obscurity. To add to the mystery, the domain of our earthly existence is not only an island in infinite space, but also in infinite time. The past and the future are alike shrouded from us: we neither know the origin of anything which is, nor its final destination." Much less therefore can one know an "origin" for evil. A "survey of our ignorace," "a small bright oasis of knowledge, surrounded on all sides by a vast unexplored region of impenetrable mystery," was what Lord Salisbury said in his inaugural address of 1894 to the British Association." The Hindu theory of metempsychosis as allowing an infinite latitude for re-adjustments and re-groupings of things is thus a necessary beacon-light to the ship of speculation; else it must remain tossed hither and thither over the boundless waters of ignorance and theorizing.

ALKONDAVILLI G.

(To be continued.)

A SHORT SKETCH OF TAMIL LITERATURE.

CHAPTER I.

THE ADVENT OF AGASTHYA TO TAMILAKAM.

It is impossible to predicate of any cultivated language the time of its origin. Thus it is profitless work to discuss when the Tamil language arose. All, that we are certain about the antiquity of the Tamil tongue, is that long before the advent of the *yogic* sage Agasthya, who is still considered to be living, from the north to the Tamilakam, our language should have attained a very high degree of polish and culture to have forced the sage to compose a grammar; further many epics and other poetical compositions should have been written before that time, from which the sage drew out rules of composition, which were embodied in his grammatical treatise styled Agattyam (அகத்தியம்).

The early history of any nation as well as the history of its literature is surely wrapt in obscurity.

More so in the case of the Tamil literature as it has to deal with personages who were *yogic* sages overriding the ordinary rules of nature. The fame of Agasthiya is over-shrouded in mythology and some have the blind boldness to deny the existence of any such human being. His name is connected with all ancient legends. From Skândam we learn that he was present about the time of Siva's wedding in the snow-capped mountain, and that he was in existence before the birth of the Tamil God of War, Murugar, who is known as Subramanya or Kumâraswâmi, by the Aryas. Vâlmîki who is considered the Homer of India speaks of him in his far-famed Râmâyana. Râma in his long exile pays the Tamil sage a visit when the latter confers upon him his benedictions and presents some choice arrows of divine power to give him victory in his war with the giants. To find the historical Agasthiya from these myths and legends is indeed an irremediable difficulty. But to throw out the whole truth and deny the very existence of such a Tamil sage, would be unmerciful and even impudent on the part of the historian.

Nacchinârkkiniyar, one of the ablest of commentators on Tamil classics gives some account of the advent of Agasthiya into the Tamil land; and it is in purport as follows :—

The sages of the north seeing that the world slanted on their side owing to their great weight, requested Agasthiya to go to the south to produce equilibrium. The sage accordingly started and took on his way the Câvery from the Ganges, Tiranatûmâkni (Tolgappiyar) from Jamatagni Rishi, and accepted, as bride, Lopâmudra, from her brother Pulastiya. He then went to Dwâraka and brought with him eighteen kings, a good lot of Vellâlas and Aruvalars. Coming to the south he devastated the jungles and converted them into towns and cities, and settled at the Mount Pothigai driving away all the giants who were the pests of the land.

However great an authority Nacchinârkkiniyar may be in the interpretation of the hidden thoughts of the Tamil classics he seems to have very little of historical acumen. He bids farewell to reason in many places and lays forward his idiosyncracies as axiomatic truths; such unreasonable conjectures are seen mostly in his commentaries on Poruladhikâram. Historical perspicuity is a sad want in all the Tamil commentators. We can, therefore, hardly attach any importance to their historical accounts.

The truth seems to be as follows :—

In times of yore, Sanskrit was the prevalent Vernacular in Northern India and Tamil was the language of Southern India; both the languages were cultured tongues and people of the North were praising their own language at the cost of the Tamil tongue. Agasthiya a sage among them, who seems to have had some good knowledge of the Tamil tongue in addition to his Sanskrit lore, wished to put down their pride and proceeded to the south for a more careful study of the language, just as some Europeans of the stamp of Rev. Father Beschi and Rev. Dr. G. U. Pope, who charmed by the real worth of the Tamil langnage have devoted their time and energy to the cause of Tamil Literature. He took on his way a son of Jamatakni Rishi by the name of Tiranatûmâkni (Tolgappiyar) for his disciple and took in marriage the virgin Lopâmudra from the hands of Pulastiya her brother. Southern India was then ruled by Tamil sovereigns who were known as the Cheras, the Cholas and the Mâras. The court of the Mâra above the rest was busily engaged in the investigation of the Tamil language and Agasthiya who won the admiration of the Mâra was profited much, his immense wisdom enabling him to understand the philological importance of the language. Thus versed in the language, in which many classics were already composed, the sage felt the necessity of writing a grammatical treatise to deal with all the charms of the Tamil language. It is he that coined the whole of the grammatical nomenclature. He divided Tamil into three great departments,—

I. Iyattamil (இயற்றமிழ்), lit. 'the natural Tamil' used in poems and epics.

II. Isaittamil (இசைத்தமிழ்), lit. 'the musical Tamil' which is peculiarly adapted to produce musical charm to the hearers.

III. Natakattamil (நாடகத்தமிழ்) lit. 'the dramatic Tamil' which is specially adapted for dancing accompanied with music.

His grammar is known as அகத்தியம். It seems he composed a smaller grammar by the name of சிற்றகத்தியம் in contradistinction to the former which on account of its unmangeable bulk was known as பேரகத்தியம். We cannot, however, find these works or any portions of them excepting such as are occasionally met with as quoted authorities in some of the old commentaries. It seems quite certain that this great grammar was a very cumbersome work with-

out plan, containing a thousand rules; this was a highly empirical work containing philological points of importance with no systematic arrangement. The later grammar from the pen of his disciple, Tolgappiyar was a more systematic treatise.

Various other works mostly on medicine are attributed to the sage which, however, are written in such a low and even ungrammatical style that no one would consider them as genuine productions from the hands of Agasthiya.

Agasthiya had a lot of disciples in various subjects; தேரையர் was the most important among his disciples of medicine and தொல்காப்பியர் the best of his students in literature.

Chapter II.

The Twelve Disciples of Agasthiya.

The Sage Agasthiya who was the dictator to the Tamils in Literature, Medicine and Arts had twelve students in literature; these were,—

1. Tolgâppiyar தொல்காப்பியர்
2. Athangottâsân அதங்கோட்டாசான்
3. Thurâlingan துராலிங்கன்
4. Shenpûtchey செம்பூட்சேய்
5. Vaiyappikan வையாப்பிகன்
6. Vâyppiyan வாய்ப்பியன்
7. Panambâran பனம்பாரன்
8. Kalâramban களாரம்பன்
9. Avinayan அவிநயன்
10. Kâkkaipâdiniyan காக்கைபாடினியன்
11. Nattattan நற்றத்தன்
12. Vâmanan வாமனன்.

About Tolgâppiyar, who outwitted his teacher, we may say more hereafter. Athangottâsân was a thick friend of Tolgâppiyar and some account will be given of him in connection with Tolgâppiyam. So also of Panambâran. Kâkkaipâdiniyan was famous for his treatise on Tamil prosody as evident from the commentaries of Kârihai. Shenpûtchey, as evident from the commentaries on Iraiyanâr Ahapporul Sutra 56, seems to have written on Ahapporul (the explanation of this term will come a little later) where there is a chapter on கூற்றியல்.

All these twelve disciples collectively wrote a treatise known as பன்னிரு படலம் on புறப்பொருள் (Public Matter) each one furnishing a chapter. The work does not seem to be in existence; a later author has written a treatise on Public Matter adopting this ncient work for his authority.

Chapter III.

The First Tamil Academy

From about 9890 B. C. to 5450 B. C.

Before the deluge referred to before, there was a vast extent of dominions south of the modern Cape Comorin and there was also a great river of note by the name பஃறுளி which irrigated these dominions. These dominions belonged to the Pândiyas who were then known as Mârar. The metropolis of these now extinct dominions was Madura, a submerged city spoken of as Southern Madura in contrast with the present city of Madura. A long line of kings ruled over these dominions which then covered a large portion of the Indian Ocean along with the fertile islands of Java, Sumatra, Borneo, Celebes and other islands of the Indian Archipelago, where the vernacular spoken at present resembles rather remotely the Tamil language.

It is believed that the first Tamil academy was conducted at this Southern Madura during the reigns of 81 Pândiyas, and Agasthiya was the President of this academy at least in its beginning. Some of these Pândiyas were of equal rank with the Professors of the Academy. The famous work of authority of this period was Agattiyam.

Only remnants of this work are found scattered in some commentaries. Works composed during this period prior to the composition of தொல்காப்பியம் were,

Mâpurânam மாபுராணம்
Isainunukkam இசைநுணுக்கம்
Bhûtapurânam பூதபுராணம்

The subjects dealt with in these treatises were Letters, Words, Matter, Prosody, Usage, Government, Ministry, Priestly Function, Astrology, Furtive Marriages, the Art of Dancing and such like.

Tolgâppiyam seems to have been composed about the close of this academy and before the occurrence of the flood which devastated the lands south of Comorin which was then a river.

Several works were composed during the sessions of this academy and all of them were lost long before the sessions of the third academy came to a close. The works composed during this period were—

1. Innumerable பரிபாடல் a species of composition of an adoratory nature in praise of gods and natural objects such as rivers.

2. முதுநாரை

3. முதுகுருகு
4. களரியாவிரை

செயிற்றியம் and குணநூல் also seem to have been composed during this period.

Tolgâppiyar, Kâkkaipâdiniyar and others elaborately dealt with இயற்றமிழ்; the authors of முதுகுருகு and முதுநாரை dealt with இசைத்தமிழ்; and the authors of செயிற்றியம் and குணநூல் spent their energy in writing upon the grammar of நாடகத்தமிழ். Excepting Tolgâppiyam, all the rest were lost many many centuries ago.

Chapter IV.

Tolga'ppiyam.

Tolgâppiyam (தொல்காப்பியம்) which is the oldest Tamil composition extant was also the first systematic treatise on Tamil grammar. In our opinion it is at least 8000 years old being an ante-diluvian work. It is sad to note that while we have a very antique grammar on Tamil, we have not got a single work in the nature of an epic or any other poem of interest composed prior to this. The deluge which submerged a very extensive and fertile region south of Cape Comorin also proved a great curse to the Tamil language by bringiug the extinction of all the most precious literary works of the first academy. It is certainly the great pupularity of Tolgâppiyam that served it in good stead; as it was a guidance to authors the book was read throughout the whole of the Tamil land. Thus copies of this precious book were found everywhere in the Tamil land north of Cape Comorin also. Its popularity rescued this precious treatise from oblivion during the deluge, and subsequently from the dark depths of time.

Tolgâppiyar was a native of the town named தொல்காப்பியக்குடி in the district of Madura; he saw the necessity of composing a Tamil grammar on இயற்றமிழ் 'the natural Tamil', that is, Tamil as used in poems, epics and other literary works. This naturally stirred the indignation of his preceptor Agasthiya, who feared that his own work would sink into disrepute. It should be remembered that Tolgâppiyar did not begin the work with any view to outwit the fame of Agasthiya. Agasthiya's work was ocean-like, treating of the three kinds of Tamil இயல், இசை and நாடகம் each book forming a very bulky volume. Further, as already observed, the Tamil sage did not care to make his work systematic in its treatment. It was indeed a wieldy cumbersome work of an empirical nature without plan. The interests of the Tamil public proved a higher stimulus to Tolgâppiyar, than deference to his preceptor.

The work was completed but there was another great difficulty which every work of merit had to pass through in those days before it could see the light of day. Any work of importance, as is more or less usual with Tamil works of merit even now-a-days, had to undergo the process of அரங்கேற்றுதல், literally, 'being lifted up into the assembly of wits'. That is, a work should withstand the critical scrutiny of the literati assembled for the occasion, before it can come out recognised as a work of merit. If it fails to come successful through the 'literary ordeal' it is doomed to immediate oblivion. Among works that came out successful baffling the opponents, the Sacred Kural is the most remarkable. Every student of Tamil Literature is well aware of the immense trouble to which Kambar, the leviathan of Tamil Literature, was subject before he could gain the much coveted recognition for his work from the hands of the wits of his time. Agasthiya tried to stifle the work from coming out and so persuaded his other disciples, among whom Athangottâsân was the most renowned, not to sit in judgment over the work during the recital. Athangottâsân who was a colleague and friend as well to Tolgâppiyar was in a dilemma. He wanted to displease neither his master nor his friend. Tolgâppiyar made frequent requests of அதங்கோட்டாசான் to give a hearing to his work. அதங்கோட்டாசான் got after all emboldened to hear the treatise, the recital of which began at the court of the king நிலந்தருதிருவிற் பாண்டியன் and wished to appease the wrath of his master by putting some knotty questions against the work. The work, to begin with, it is said, contained only 600 sûtras; the ready answers which Tolgâppiyar gave in the form of sûtras 'to the queries of objection' swelled the book into a big volume by adding a thousand new sûtras to the original.

Panambâranâr, another colleague of Tolgâppiyar, gave his 'attestation' சிறப்புப்பாயிரம் after the recital; it is from this prologue that we learn that the work was recited at the court of நிலந்தருதிருவிற்பாண்டியன், Athangottâsân being made the president critic. As it appears from this preface to தொல்காப்பியம் that Tolgâppiyar was well versed in the Sanskrit Grammar Aindram, we infer that Pâniniyam was not then in existence. Certainly Tolgâppiyar is much anterior to Pânini, the renowned Sanskrit Grammarian. Nacchinârkkiniyar seems also to consider that Tolgâppiyar preceded Vyâsa by many centuries.

Nacchinârkkiniyar gives another reason for the wrath of Agasthiyar upon Tolgâppiyar. When Agasthiya came to Mount Pothigai from the north, he did not bring with him his newly wedded wife, Lopâmudra. He ordered Tolgâppiyar to guide her home with due deference. So when Lopâmudra and Tolgâppiyar were marching to the home of Agasthiya, a sudden flood came in the river Vaigai, which threatened to carry away the young lady. Tolgâppiyar held out a bamboo stick to rescue her from being swept away. She got ashore safely. On reaching home, Agasthiya, it is said, cursed Tolgâppiyar from entering heaven. Tolgâppiyar, who was not to blame, with deference to his master, cursed his அகத்தியம் from coming into prominence.

Tolgâppiyam, which is the name of the grammar in memory of the author, contains three books each of which comprising nine chapters. The author, who was well versed in the Sanscrit grammar Aindram, had much of a philologist's head and so did no violence to the genius of the Tamil grammar excepting perhaps in one or two places. The grammatical nomenclature was fortunately laid down already by his master Agasthiyar.

The first book எழுத்ததிகாரம் is the grammar of Letters or Orthography. The author gives the forms of several letters and lays down rules to be observed in writing elongated vowels called அளபெடை, which have a longer duration for pronunciation than the long vowels. Thus the Tamil language was decidedly reduced to writing before the time of தொல்காப்பியர். The modern characters are not however the characters used in those days. The indigenous Tamil characters were known as வட்டெழுத்து (Vatteluttu = Round Hand). The present Tamil letter-forms are the result of the fusion of the வட்டெழுத்து with the later Grandha characters. The *pulli* (dot) marks out the consonant from a vowel.

Some of the sûtras convey much philological and philosophical truths; 'மெய்யினியக்கம் அகரமொடு சிவணும்' (the consonants owe their activity to the vowel அ) deserves to be carefully noted.

The Second Book சொல்லதிகாரம் is the Grammar of Words or Etymology. In the opinion of some learned scholars and more especially of a certain grammarian of the eighteenth century, the Tamil Etymology is considered the best part of the Tamil Grammar; no doubt the author has exhibited his grammatical acumen in a very high degree. All the etymological intricacies are unlocked and the grammar of words is at once a masterly and exhaustive treatise. Of the nine chapters, the most important seem to be the first and the last, namely, கிளவியாக்கம் (the chapter on the examination of words) and எச்சவியல் (the chapter of remarks). It is worthy to note that Tolgâppiyar expresses the difficulty and not the impossibility of furnishing the root-meanings of words. His sûtram is,

மொழிப்பொருட் காரணம் விழிப்பத்தோன்று. (Why a certain word signifies a certain idea is not palpably easy).

The Third Book பொருளதிகாரம் is the Grammar of Matter. This is a special feature of Tamil unknown in any other language. To Tamil scholars this is the greatest bugbear, though it, nevertheless, happens to be the most interesting portion of the Tamil Grammar. To strangers who wish to study the Tamil Language, this chapter seeme unique. The difficulty in properly mastering this portion of grammar was felt at all times, for even as long ago as 100 A. D., *i e.*, about the declining years of the third Tamil academy, the academical professors themselves were not well versed in this department.

Porul (matter) falls under two divisions, Ahapporul (internal or subjective) and Purapporul (objective). In short Ahapporul or conjugal love relates to domestic affairs and Purapporul relates to state affairs. These two departments cover, in one way, the whole sphere of human knowledge.

Ahapporul again consists of True or Natural Love between parties drawn to each other by mutual affection, and Unnatural Love. Unnatural Love is either one-sided கைக்கிளை, or formed between parties who differ in marriageable capacity பெருந்திணை. True or Natural Love is considered under five aspects. These are Intercourse புணர்தல், Separation பிரிதல், Patience இருத்தல், Wailing இரங்கல், and Sulking ஊடல். The earth is divided into five regions to fit with the five departments of Love. These are குறிஞ்சி 'the Mountain Region', the fit place for the commencement of Intercourse; பாலை 'the Desert Region,' where Separation takes place; முல்லை 'the Jungle Region', where the separated wife remains with Patience; நெய்தல் 'the Oceanic Region', where the separated wife gives vent to her Wailing; and மருதம் 'the Region of Fields and Vegetable Gardens', where the wife exhibits Sulking on the return of her beloved husband.

Again, True Love has two other phases, each phase covering the five departments of Love; these are களவு 'Furtive Love' and 'Wedded Love' கற்பு. களவு 'Furtive Love' answers to what is known as 'Courting', among Europeans, the only difference being that 'Courting' may perhaps end in rejection which may be mutual or one-sided, whereas 'Furtive Love' is real love between the champion and the dame unknown to the world at large. The discovery may bring about the wedding, or if frustrated bring about the voluntary death of both the parties as their Love was chaste and dignified. In the treatment of Love, natural objects, namely, both the animal and vegetable kingdoms take a prominent place serving as a charming back-ground for portraying conjugal Bliss. Love as treated by the Tamil Language begets real amour instead of licentiousness; the real sweets of conjugal happiness find in no language a better place than in Tamil. It should also be particularly remembered that there is an undercurrent of divine philosophy in Love chalking out the path to salvation.

Purapporul or Public Matter treats of War and other state-affairs wherein the man, in separation from his wife, is engaged. According to Tolgâppiyar, Public Matter divides itself into seven departments, two of them forming counterparts to கைக்கிளை and பெருந்திணை and the five rest to the five departments of True Love. These are,

1. வெட்சி 'Cattle Lifting' the counterpart of குறிஞ்சி;
2. வஞ்சி 'Invasion' the counterpart of முல்லை;
3. உழிஞை 'Siege' the counterpart of மருதம்;
4. தும்பை 'War' the counterpart of நெய்தல்;
5. வாகை 'Victory' the counterpart of பாலை;
6. காஞ்சி 'Sober counsel on the instability of worldly splendour' the counterpart of பெருந்திணை;
7. பாடாண் 'Encomium' the counterpart of கைக்கிளை.

Cattle-lifting is the beginning of warfare; then comes the invasion and then, the siege. Open war breaks out afterwards which gives victory to one of the parties; sober counsel is given to the victor about the transitoriness of worldly enjoyments when he turns dizzy with the new-won victories; it is also given to the defeated chieftain to suppress his grievance and direct his thoughts about the life to come. Victory brings on the trumpeting of one's glory from his subjects.

For a full and rational understanding of பொருள், the reader should devote his nights and days to the study, under a profound Tamil scholar.

Tolgâppiyar has also treated of two other subjects in his Poruladhikâram namely, prosody and rhetoric. To the antiquarian of Tamil literature, Tolgâppiyar's Poruladikâram will afford much food by throwing light upon various subjects as caste, biology, forms of marriages in vogue with the Aryas and such like. Tolgâppiyar in his chapter on களவியல் brings a reconciliation between the Aryan forms of love and wedding and the Tamil forms of marriage. It seems hardly possible to fix, nay, to imagine, a time when the Tamil language was free from Aryan relationship. Considering that the subject of Porul has already taken a lot of our space, we leave Porul to proceed with the history of the second academy.

CHAPTER V.

THE SECOND TAMIL ACADEMY.

From 5450 B. C. to B. C. 1750.

The Second Academy continued its sessions for a period of 3760 years during the reigns of 59 Pândiyas, the first of whom was known as Vendêrcheliyan (lit. the Pândiya with a white car) and the last was Mudattirumâran who seems to have been a lame man. There were 59 academical seats and so there were at any point of time 59 professors engaged in the investigation of Tamil literature. This second academy was convened at Kapâdapuram an extinct city far south of the modern Cape Comorin. Five of the Pândiyas were profound scholars and as such took an equal seat with the professors.

Works of authority for this period were,

1. அகத்தியம்.
2. தொல்காப்பியம்.
3. மாபுராணம்.
4. இசைநுணுக்கம்.
5. பூதபுராணம்.

மாபுராணம் and பூதபுராணம் from their names seem to be epic poems while the rest were all grammars. இசைநுணுக்கம் was composed by சிகண்டியார் one of the disciples of Agasthiyar for the guidance of சாரகுமாரன் the son of a Pândiya who wanted a treatise on music.

The works of this period which are lost were, கலி, குருகு, வெண்டாளி, and வியாழமாலை.

It seems that it was during this period that the flood referred to already occurred; so says Nakkîrar the President of the third Academy during its last

years. Further, Ilangovadigal the royal ascetic and author of the thriving epic Silappadhikâram supports the occurrence of the flood; all the ancient commentators namely Ilampûranar, Perâsiriyar, Nacchinârkkiniyar, assert the invasion of the ocean on Pândiya's kingdom. Further the local *purânam* of Madura often refers to the warfare of the Pândiya with Varuna the god of the ocean. This seems to express the frequent inroads of the ocean upon the shores of the Pândiyan kingdom. No one can reasonably be a sceptic as regards the flood in the face of such an overwhelming evidence. Let us proceed to the history of the third academy which is at least 'darkness visible' on account of some solid materials which we fortunately possess regarding its history.

S. A. Tirumalaikolundu Pillai, B.A.

PATTINAPPA'LAI.

One of the Ten Idyls in Tamil.

The ninth of the ten Idyls in Tamil, Pattinappâlai, is an amatory song in 301 lines, in praise of Cholan Karikâlan by Kadiyalûr Uruttiran-Kannanâr (author also of பெரும்பாணாற்றுப்படை of this series). It is stated in (கலிங்கத்துப்பரணி) Kalingattupparani that Karikâlan gave a present of 1,600,000 golds to this bard for the composition of this poem.

"தழுவு செந்தமிழ்ப் பரிசில் வாணர்பொன்
பத்தொ டாறுநூ றாயி ரம்பெறப்
பண்டு பட்டினப் பாலை கொண்டதும்."

Mr. Kanakasabhai Pillai—the great Dravidian scholar —who is ever busy in sifting Tamil history from the lumbar room of ancient classics and defaced stone inscriptions gives conclusive evidence, in his November (1899) contribution to the Madras Review, to show that Karikâlan first lived in the century of the christian era (55 to 95 A. D).

In this song the author does not directly praise the sovereign but has a strange contrivance to extol him.

A hero is on call to a distant land on an important public duty. He cannot bear separation from his wife. His mind drags him forward towards his duty. Attachment to his consort draws him back therefrom. In this struggle between duty and love, he addresses his mind and says, O my dear mind! The forests I have to cross through are more terrible than Karikâlan's lance, and my wife's shoulders are softer than his sceptre. I will not follow you, leaving her all alone here, though I am to obtain in this adventure the great city (Kâvirippûmpattinam)—the capital of Karikâlan.

This is the essence of the poem. The first 218 lines describe the wealth and splendour of the city and its suburbs; and the last 81 lines, the valour of the king. Only the intervening 2 lines form the contrivance of the poet to introduce the name and fame of his imperial patron.

The great Chola country is fertilised by the waters of the Kâvêri—the stream which never fails (which, therefore, by the bye, is called Jîvanadi), even though the season should fail, to the misery of the Skylark living on rain-drops, by the swerving away of the White Star (Venus) to the southern Solstice.

The blue lotus in the rice fields fades away on account of the heat of the adjoining ovens boiling the sweet juice extracted from the sugarcane.

The calves of buffaloes eat away the sheaves of paddy and repose themselves in the shades of trees.

There are gardens close by, growing cocoanuts plantains, arecanuts, turmeric, mangoes, ginger, &c.

In the front yards of rural houses is spread paddy to be dried up. The matrons who sit watching the paddy, scare away fowls, which frequently steal to peck off grains of paddy, with their gold and silver ornaments. These ornaments lie unheeded, preventing the free motion of 3 wheeled chariots, rolled on by children without horses.

On the borders of back-waters surrounding the gardens, are planted stakes to which are fastened boats, which have returned from distant lands, laden with paddy bartered for salt.

Parks and bowers flourish outside the ever-fresh gardens and groves.

The fine tanks surrounded by high embankments, resemble the star Makha in conjunction with the moon in a clear sky, and are studded over with odoriferous flowers of variegated colours. There are also lakes producing earthly and heavenly bliss.

The strong ramparts—the seat of the goddess of war—bear forms of tiger, being the ensign of the Chola kings, and contain doors formed by knitting together wooden planks.

Charity-houses, which yield to the owners wide fame in this life and happiness in the next, abound every-

where. The conjee water, strained out of boiled rice, and overflowing out of drains in all directions from those houses is made miry by the fighting bulls. The many chariots rolling over, convert this mire into dust, which soils the white temples adorned with manifold workmanship of art. The temples thus soiled over resemble elephants which bedaub themselves with dirt all over.

Here you find a Buddhist monastery, there a Jain abbey. The Rishîs, with matted locks, perform all over the country, sacrifices pouring down butter and other accessories. The sweet smoke arising from the sacrificial pits choke the cuckoos. These beautiful birds go away, consequently, with their mates, to live among the stone-eating pigeons lodged in the awful temple of Kâli (Durgâ) guarded by ferocious demons.

In the maritime villages, the sons of the hardy and proud Kurumbas, all of one clan, recreate themselves. They scare away birds on the palmyra with their slings. They eat the toasted prawn, and the boiled flesh of the tortoise found in rice-fields. They adorn themselves with lilies and flowers of the adamba-creeper. They assemble together under umbrageous trees, and lead cock-fighting and sheep-fighting. When there arises any difference among them in such sports, they box and bully each other.

There are streets inhabited by lower orders wherein are found pigs with their porklings, various kinds of fowl, and wells formed of earthen rings one placed upon another (உறைக்கிணறு)

The beach is then described. There are found abodes with small roofs whereon are placed fishing rods. In the front yard of every house, fishing nets are dried upon the sands, which appear to be darkness as it were amidst moon-light. Within every house is posted the blade of the swordfish consecrated to their powerful deity. On new and full moon days they do not go afishing. They adorn themselves with the flowers of வெண்டாளி and தாழை, drink toddy, and dance before their deity. They then go for a bath to the mouth of the Kâvêri, just where its waters mingle with the waves of the sea, and wash off their sin as well as their dirt. They chase after lobsters and swim on the spreading waves. They make dolls of earth. Then they revert to other pastimes. Thus they amuse themselves the whole day. During the nights they sleep on the sands of the Kâvêri cast on shore mingled with the odors of flowers.

Adjoining the fishermen's quarters is the well-guarded broad street containing the store-houses of merchants. In the front yards of these stores are heaped up bales and parcels, which have been imported and which have to be exported. These consignments are imprinted with marks of *tiger* by the customs-officers for the purpose of levying customs due to the state. These officers are as vigilant in their duty as the horses of the Sun. Rams and dogs go skipping about on the heaps of bales and parcels.

Then the bazaar street is referred to. Festivals in honor of Muruga and other gods of universal worship are frequently celebrated, when songstresses sing accompanied by violin and drums. Matrons and maidens of coral-like complexion, deer-like eyes, parrot-like words, and pea-cock-like grace, with nice ornaments and apparel on, crowd together near the windows on their palatial mansions to witness the festivals and worship the gods with their kândal-(காந்தள்) like hands folded.

Other streets in the wealthy quarters are then taken up. There are the abodes of the Moors, the Chinese, and others who have come down from distant lands and settled here amidst the natives. There are the abodes of the god-fearing and charitable Vellâlas who tend cattle and perform sacrifices, who keep up the fame of the priestly class and who are equitable like the middle peg in a yoke. These millionaires neither take more nor give less in bartering goods.

They always conduct their sales stating expressly their net profit Flags hoisted in front of houses in honor of Guardian-Saints, flags set up in front of halls inviting discussion on learned topics, flags indicating gay taverns, flags posted in places where paddy, betel and nut, sweets, etc, are sold, flags lifted up on the ships anchored in the harbour, these and others are so many, that the city is beautifully shaded and the Sun can find no way to let in his scorching rays.

In this emporium you find the produce of the Kâvêri and the Ganges, victuals from Ceylon and Kadaram, corals from the eastern ocean, pearls from the southern ocean, sandal and scents from the western mountains, gems and gold from the Himâlayas, and horses and pepper brought in by ships.

Karikâlan is then introduced. Not being satisfied with the kingdom handed down to him as his birthright, he invades the kingdoms of other sovereigns with his four-fold army, and lays waste those coun-

tries whose kings do not submit in readiness. The kings of the north and west fade away; the petty princes are at his mercy; the Vellâla kings are reduced; the shepherd kings are quelled. Even Pândiya is subjected. He wages war in such perfection that the world thinks that he will even pull out hills and fill up oceans; bring down heaven and imprison atmosphere. This lion-like king is the Lord of the great Chola country.

O my dear mind! I cannot think of taking with me my wife because the intervening forests are as dreadful as the lance raised by Karikâlan against his enemies! Her shoulders are more tender than his sceptre and cannot bear my separation. Even if I should obtain the great (Pugar) city, I will not accompany you while my wife remains here alone. You may go if you want and be prosperous.

T. Chelvakesavaraya Mudaliyar, M.A.

EXTRACTS.

GOD THE SAVIOUR.

[From "The Indian Mirror."]

In these dark days of famine and pestilence, men in terror call upon the names Hari, God, Allah, Iswar, and many more. If all men sought to know Him they call upon, craved His forgiveness, and did the works that are really pleasant in His sight, all the troubles that vex all mankind will depart, and peace will be established on earth. If they call on the names, without knowing Him whose names they are, and work with the intention of pleasing Him, it is a matter for rejoicing, for even that is better than utter indifference.

It is meet, however, that all who profess any religion should cast aside all thoughts of glory and disgrace, of triumph and defeat, and vain selfishness of the individual and society, and with peace at heart and sobriety of understanding, come together in a spirit of amity, and with discrimination hold fast to the True Substance, who is the the Supreme Being, the God worshipped by all. Let all men find the God to be worshipped by all, truly know who and where He is. Is He formless and attributeless, or has He forms and attributes? Is He the truth or is He falsehood? Knowing Him truly, let them seek refuge in Him, and do the works really pleasant in His sight. If God is worshipped, without knowledge as to who He is, and works are done in His name, without knowledge of what pleases Him, then the manifold evils that sadden the heart of man and darken his days, will not take their flight, and peace will not come to abide among men. Of this, doubt there is none.

God has established a relation between means and end, which it is man's duty to observe. To attempt a severance of that relation can only result in pain. If the end in view be to reduce a solid object into ashes or to illuminate a dark place, recourse must be had to fire, the God-appointed means to that end. If instead of fire, earth, air or any other element is sought to be bent to the work, the end will never be gained, and suffering alone will be the lot of him who attempts the impossible. The efforts of man naught avail against the law established by God. Each object in creation can only act in the exercise of the powers, vested in it by God.

It is, therefore, the first and foremost duty of you all to know who you are in reality, and what is your expression in nature or manifest existence, and who God, the dispenser of all good, really is, and what is His expression in nature. Is He unmanifest, expressionless or is He manifested and expressed? Is He the Truth or is He Falsehood? If you say He is falsehood, then mark this:—Falsehood is falsehood to all and at all times; falsehood can never be the truth. It is impossible for creation, good or evil or anything at all, to proceed from what is naught, from falsehood. If through ignorance, you should say God is falsehood, then, you, your faith and your works, good and evil—all things, in short,—are false, having no existence either visible or invisible. If you say truth, then truth is one and secondless. Truth is for ever truth, and can never be falsehood. Truth is truth to all, is visible truth, and invisible truth. Truth merely changes its forms and conditions. He that is truth is self-manifest, and by His own will is visible and invisible, the cause, the subtle or force and gross or matter, including all that moves or moves not, the male and the female. He is infinite and and impartible, and His expression is light. To indicate His two different aspects, two different pairs of words are applied to Him, the Almighty whose expression is light, *viz.*, visible and invisible, attributeless and with attributes, manifest and unmanifest, and so forth. In the first aspect, He is inconceivable and indescribable. Neither intellect nor speech can reach Him, as you yourself are beyond the reach of both in a state of unconsiousness. With that aspect or condition, creation has no connection except as a negation; no action or movement can arise therein. When you awake, then only are you a part of creation, desirous of attaining happiness and avoiding suffering. In the same way, the all-comprehending complete Being expressed as light, with His infinite powers, carries on the infinite operations of this universe and causes the same to be carried on. This Being, expressed or manifested as the light known to us pre-eminently as the Sun and Moon, is the Father, Mother, Teacher and Soul of the Universe. He is the Author and Remover of this world and its good and ill. From Him proceeds all that moves or moves not, the male and the female. O Uli-

yas, Pirs, Pygambers, Jesus Christ, Rishis, Munis, and Avatars, in Him they rest and into Him they enter and disappear. In the whole infinitude of space, none else besides Him is, was or will be. It is not possible for another to be. This is true beyond doubt or denying.

Of this all-comprehending Supreme Being, the Veda says that the Sun is His eye or intelligence, the Moon, mind or affections, the Sky, the head, Air, the life-breath, the Fire, the mouth, the Water fills the passages in His body, and the earth is His feet. These different "limbs" of the Supreme Being are called differently Sakti, Mâyâ, astrological planets, gods and goddesses, the eight forms of Siva, and so forth. Besides the "limbs," no other gods or goddesses are or can be. The reason why 33 millions of gods and goddesses have been imagined by the Purânists is that out of the different powers or "limbs" of the deity, the bodies and faculties of creatures have proceeded. Imagining different gods as presiding over or forming the different organs of sensation and action, the numerous host of gods and goddesses is conceived of as existing. From each god or power or "limb" of the Supreme, particular classes of objects as also actions or movements within and outside of man are generated, resulting in good or evil to him. From the "limb" earth come foods and the flesh and bones. Without the earth, Hindus, Moslems or Christians, even if they could have a physical frame, would die of starvation. From the "limb" water comes rain, and men can drink it or bathe in it, and from it the bodily juices are formed. The want of a glass of water in time of need leads to death. From the "limb" fire proceed hunger and thirst, and the digestion of what is eaten and drunk, and it works the organs of speech. Without fire the railway steam engine and other forms of machinery would be impossible. The "limb" air is the life-breath that courses through the nostrils. Its absence for a moment causes certain death, and its partial inactivity, the loss of the sense of touch. The "limb" A'kasa or sky which divides the position of one object from that of another constitutes the faculty of hearing. Its absence would cause all things to cohere into one mass, and produce deafness in all. The light known as the Moon is God's mind, which as the mind of man gives rise to the thought of mine and thine and all concepts of possibility and resolution. If the mind becomes in any degree inactive, man becomes incapable of studying, be it the Veda, the Bible, or the Koran. In unconscious sleep when the mind ceases to work, man ceases to be intelligent. The light known as the Sun, the intellectual eye of God, is the intelligence in the brain which through the eye perceives the world of form and colour, and is discriminating between truth and falsehood. When this god or "limb" withdraws the active light from the eye, that is to say, merges into its cause, unconsciousness rules supreme. When the living light dawns on the brain, then consciousness returns to the living body, and carries on the work of life. This Being, the all-comprehending God whose expression is the light, known as the Sun and Moon, is the world's beneficent Father, Mother, Teacher and Soul, who, through time without beginning, has worked the world's good. All men, Hindus, Moslems and Christians, have turned their faces away from Him. And attracted by the vain unsubstantial appearances or seeming, known as wealth, power and enjoyment, men find their days darkened by discord, envy and hate. Hence has flown the conception of religion as a belief, and not a perception as an imagining and not the substance, reality or truth. As the infant, nourished by the Mother's breast is inappreciative of the Mother's love, so man, nourished by the different "limbs" of god, the Mother of universe, the all-comprehending light, perceived by man as the Sun and Moon, is inappreciative and ungrateful. Far from feeling His love, they are proceeding on their way to destruction, while laughing Him to scorn. This they do not consider :—What second Father is in the whole range of existence besides Him ?

In these days of disease and death, men, dividing themselves by the imagined bounds of numberless sects, religious and special names, clear into the heart of each, engage in Sankîrtan, Nâmâj, and prayers, and yet the world's burden of woes is no lighter, but grows heavier than before, day by day. What, think ye, is the cause ? Let all men attend to a parable, and understand the true meaning thereof. A King had a beautiful garden. Two gardeners had the care of it given them. To each, King said :—"There is my garden, labor to make it as good as I wish it to be. I shall see that thou lackest naught. Work while thou hast the strength and when thou canst no longer work, the care of thee shall be mine." One went forth, and in loving obedience did the King's bidding. The other wrought not, but night and day sang praises of the King. In due time, the King rewarded the one, and punished the other.

The all-comprehending Being, expressed as light, known as the Sun and Moon, is the king. This world and your bodies are his garden. The commandments He has laid on you, are that your bodies, thoughts, food, drink, garments, houses, roads and, in short earth, water, fire and air, should be kept clean. Offerings of what is sweet to smell and taste, should be made into the fire, and His creatures cherished in all ways, so that none may lack naught that life needs. If in love these His commandments are kept, evil will disappear, and peace will abide among men. Man has lost nothing as yet. Let all men, in the presence of the all-comprehending Being, expressed as light, known as the Sun and Moon, lovingly seek refuge in Him, and crave His forgiveness for the past, and keep His commandments touching the well-being of all

His creatures. In every kingdom, town and village where you have authority, let all men come together to feed the fire with sweet and fragrant things, and send forth shouts of joy, proclaiming victory to the all-comprehending Supreme Being whose expression is light (our Pûrna Parabrahma jaya) or to the same being who is all that moves and all that moves not (Om Charâchara Brahma jaya.) Imagine no name besides these, when you raise shouts of triumph. Else your sufferings will know no end. You all can see that abandoning Him, and worshipping imagined names, your sufferings have not grown less. And yet you will not turn to Him who, visible and invisible, is eternally self-manifest. His perpetual presence has hardened your hearts against Him into indifference, and, may be, contempt. Let all men join hands in His presence, and with love and veneration pray as follows:—"O thou our Father, Mother, Teacher and Soul, who art expressed as light! Thou art formless and attributeless, and Thou art all the forms and attributes, infinite, indivisible, all-comprehending and complete. We know thou not. For we know not ourselves. When we know not the most intimate thing that is within us, how can we know Thee? If we know what we really are, then can we know who Thou art or what works are dear unto Thee, and with knowledge do those works. O Thou the Ruler of all hearts, all powers are Thine, and all things are in Thee, and are naught apart from Thee. Out of Thy graciousness, remove our sufferings and ordain our good!"

If you all seek refuge in Him, and crave His forgiveness and be zealous in doing the works that please Him, the most merciful God in His mercy will lift the world's burden of woe. This is truly true.

If men of all religious faiths in pride and blindness turn away from these words, why should you, who call yourselves Aryas or Hindus, disregard them? This is your eternal religion. Let Hindus in every Zilla and every Mauzah unite for the world's good, and with fervent zeal perform the works dear unto the Lord. Be not cold. For coldness ever injures the work you have to do. O Hindu Râjas and Zamindârs, attend to these words. Your special duty it is to do these works for the world's good. Turn not away from God's work because of pride and shame. Putting your honors behind you, and the scorn and contempt of others in front, fearlessly do the duty laid on you by God. To fall away from duty is true disgrace and folly. It were better if you had not been men than that you should bacome apostates from these duties of manhood. A beast is better than a man who, knowing his duty, leaves it unfulfilled. For a man has reason, and a beast has none. You want happiness and honors, but you know not how to attain them. In making others happy, your own happiness is gained, and in honoring others, true honors are obtained. But you are a race of cowards. You call on Hari, God or Allah, when smitten by the plague, but in seasons of health, you give no thought to who Hari, God or Allah is, and what commandments He has laid on you.

Even now, repent and turn to Him who alone is and in loving obedience do His bidding. Thus acting, you will live in joy, while you live, and in joy disappear into the darkness of death. *Om S'ânti.* The peace of God be with you all.

PARAMAHAMSA SIB NARAIN SWAMI.

PEACE AND WAR.

[FROM "THE INDIAN MIRROR."]

Kings, potentates and powers, Hindus, Moslems and Christians, lend ear to these words, and understand the true meaning thereof. And to that end, cast away all thoughts of glory and disgrace, triumph and defeat, and the vain, selfish interests of the society and the individual. Learn to know the God you worship, the Dispenser of all good; seeking refuge in Him; with discrimination do the works that please Him, so that by His favor all that is evil may depart from the earth, and all that is good may be established among men. Thus acting, you will promote the true civilisation of the world, and all that is savage and barbarous shall for ever be done away with.

Behold the two rams, tempted by a handful of corn, butting the brains out of each other, for the sport of man. Poor fools! so man, tempted by the Dead Sea apples of glory and gain, is arrayed against his brotherman, for mutual slaughter. The sight satisfies the spiritually blind, but makes mercy groan and pity weep.

Pause, therefore, and ponder. All creatures are the offspring of the One, All-comprehending, complete Being whose expression is light, pre-eminently known to us as the sun and moon. He alone is the Dispenser of all good. All men are but expressions of the Supreme Soul. From that One have you all proceeded, in Him you rest, and into Him will you all disappear. Alone were you born, and alone will you depart in death, leaving even this beloved body behind. During this brief span between, you need but a handful of food to keep up life, and a piece of cloth to hide your nakedness. Even of kings, gold and silver are not food, nor does gold or silver issue from them. Then, why all this hate, contention and strife? Two thoughts alone can fill the mind of man—the Truth and the Falsehood. The falsehood can never be the truth; to all and at all times it can be nothing but falsehood. Really it is not, it is but a figment of the mind. It is neither what is known or what is unknown,—the seen· the unseen. The truth is what really is and merely seems or is imagined. The truth is truth to all, falsehood what

and at all times. It can never be the naught or falsehood. What is seen is Truth, what is unseen is Truth. The seen and the unseen are but its aspects. Truth is the seen and the unseen, the moving and the moveless, the male and the female, the name, the form and the substance, the gross or matter, the subtle or force, and the cause, and yet it is One, All-comprehending, complete, self-manifest. With discrimination realise this, and shed all pride and egotism from your heart. With heart, pure and at peace, and sobriety of understanding take thought of how the weal alike of Kings and subjects can be wrought. Seek not your own will in anything, but let the will of God be done. More especially is this the duty as it ought to be the pleasure and privilege, of every lion-hearted monarch. That King is truly wise and dear unto the Almighty who is strong to help, and not to hurt. Such a one puts earthly glory under his feet, and earthly disgrace on his head to achieve the world's good. To lose God, the final end of our being, is true disgrace and folly. Even a hog fattens itself on filth. And a man is a hog if he looks only to his own.

And yet war is of God. There must be war. For a King may turn rebel to God, seeking to thwart His purpose in creating kings; forget that he rules best who serves best. He may disregard God's ordinances, wresting things from their divinely appointed ends. Far from encouraging his subjects on the path of righteousness, he may become the ally, or the tool of selfish teachers of falsehood who by their guiles, steal the souls of men. He may neglect to take measures to keep earth, water, fire and air free from impurities and corruption. And, above all, he may turn away from the supreme duty of Kings, and fail to secure freedom for all to attain, by the doing of works pleasant in God's sight, to the real end of existence, which end being attained joy grows from more to more, everlastingly. When such a conjuncture comes to pass let righteous and "even sighted" (*samadarsi*) men, Kings and subjects, make war upon the kingly offender and take away his power; make him take his place as a subject so that he may learn how the misdeeds of a King causes suffering to his subjects. If the royal evil-doer truly repents and loves his fellow-man, then let him be restored to his former estate.

Thus knowing the true intent of God touching peace and war, may all men abide in the supreme joy as joy itself. *Om S'ânti.* May the peace of God be with you all.

PARAMAHAMSA SIR NARAIN SWAMI.

It is self-evident that the human must outgrow the animal before it can become Divine. Animal traits are lust, anger, cruelty, greed, hatred, desire to kill and to eat that which is killed; Divine traits are love, kindness, justice, generosity, desire to conserve life and create hapiness for all, and to live on pure diet. "Choose ye this day whom ye will serve."—The world's Advance-Thought.

The Conservation of energy is an important part of the Science of Right Living. To know how to conserve one's energies is half the battle won over death, sin, sickness and sorrow, for all these miseries are the results of wasted energies, in giving forth useless thought, words and actions—Ibid.

Suicide Neither Sensible Nor Moral.—Count Tolstoi's views on suicide are given to the British public by the agency of the Berlin correspondent of the *Daily News*. To take one's life, the Count thinks is neither sensible nor moral. Life is indestructible and thus death can solely change its outward form, shorten its existence in the world. "As regards the shortening in this world, I do not know whether the new life in the other world which follows will be more agreeable to me, and whether one will altogether have the possibility there of gaining for oneself what one can gain here." Besides this, and this is the principal thing, it is already for this reason senseless to take one's life because one is dissatisfied with it, for one simply proves by it that one has a thoroughly false idea altogether of the significance of life. It has not only been given us for our pleasure, but for our personal perfection, and to serve general welfare. All work appears in the beginning disagreeable. Suicide is immoral. Life has been granted to men to die a natural death, and, indeed, on condition that he serves the general universal peace and not that he only makes use of his life as long as it is personally agreeable to him. In the wilderness of Optina, so relates the aged poet, lay for over thirty years a paralysed monk, who could only use his left hand. The doctors asserted that he suffered unutterably, but he never complained of his fate, but gazed, smiling peacefully at the image of the Holy Virgin. Thousands of persons visited him, and one can scarcely imagine how much good this unhappy man did by his silent suffering. He still thanked God daily for the spark of life which had remained to him. As long as man still lives, he can perfect himself, and serve the whole community, and he serves it only when he perfects himself more and more.—*The Madras Mail.*

THE MIRACLE OF LOVE.

Up on the height a hermit stood
  Under the purpling sky alone,
Sending his soul in search of God
  Out to the infinite, dim Unknown.

Up from below there came a cry—
  A piercing, pitiful, long-drawn wail;

It came from the throat of Humanity,
Groaning and struggling down in the vale.

He covered his ears and his head sank low.
"Oh, God! shall I never escape that cry?
It haunts me forever, wherever I go;
It tortures the soul I would lift on high.

"In vain do I climb from steep to steep—
It still pursues me; and when I kneel
In prayer to Thee, it becomes more deep
With passionate pain and with wild appeal.

"How can I mount to the gates of Light,
Tear the veil from by longing eyes,
While this mad moan from the realms of Night
Drags me down as I seek to rise?"

And lo! as in anguish of soul he knelt,
Battling the cry, which grew louder now,
And praying for mercy, the hermit felt
A burning, imperative touch on his brow.

He dared not look where the Radiance stood,
But he heard when it spoke in tones divine:
"I am the Messenger, sent from God
In response to this prayer of thine.

"Poor fool, dost think thou canst reach my throne,
Or ever escape that cry of woe?
Dost hope to climb to the gates alone,
And leave those suffering souls below?

"Go back! climb down you dizzy height,
Make thy way to the haunts of men;
Love and serve and teach them aright,
Nor think evermore in thy heart again—

"Neglecting the pain of others, to come
Forth in thy selfish search of Me.
If thou wouldst know Me, go make thy home
Deep in the heart of Humanity."

The darkness shrouded the earth and sky,
The Radiance faded, and toward the plain
The hermit, glowing with purpose high,
Followed the downward path again.

From that time onward, the hermit dwelt
In the midst of sorrow stricken men.
Each pain,each joy of theirs he felt,
Nor shunned the common world again.

There was no man so sunk in sin
But that,with tender pity,he
Would stop to lift him up,to win
His soul by loving sympathy.

He soothed their aching hearts with balm,
He fed their souls with holy food;
He taught the beauty and the calm
Of universal brotherhood.

And lo!the miracle!That wail,
Which sounded harsh from up above,
Became,deep down within the vale.
The sweetest,tenderst song of love.

Thus in the lives of humble men,
Toiling along life's common road;
Through human passion, love and pain,
The hermit found and knew his God.

—*Universal Brotherhood Path.*

REVIEWS.

The Sphinx.—We are glad to acknowledge receipt of the March and April issues of this excellent magazine devoted to Astrology. Each issue contains not less than half a dozen articles bearing on Astrology, written, as it would seem, by eminent men of experience. To be immediately useful to the people who go in for the magazine, the numbers contain without fail Birthday information and Daily advice, which is however clear and pointed unlike the ambiguous utterances of the astrological boasters. Such stories as "an astrological courtship" are very entertaining. It is to be earnestly hoped that this magazine and similar ones will do much to dispel the erroneous ideas encircling the science of Astrology by treating the subject in the light of modern researches. Annual subscription: $ 3·00; 30 cents a copy. Address: The Sphinx Publishing Company, Boston, U.S.A.

The World's Advance-Thought and the *Universal Republic.* We read with much pleasure the April issue of this edifying monthly. The magazine is true to its name and contains a lot of information on various subject that strike the human thought. But the major portion of it is devoted to subjects connected with the Higher Life. Every part of it, be it extract or original article is instructive and interesting. 50 cents or 3 shillings per year. Remit to Lucy A Mallory, 193 Sixth Street, Portland, Oregon.

Prabuddha Bharata.—The May number of this journal concludes the sketch of the life of Nag Mahashaya and contains lessons from Nature—II, where the law of gravitation, the law of level, the law of cohesion and the laws of conduction and induction are explained and used as illustrations to convey instructions in higher truths. An attempt at solving the problem of the infinite is made, and some important issues are shown to follow as a matter of course from a clear understanding of the fact of the infinite existence, as the impossibility of causation or change, and the absence of variety or distinction in the infinite. Overheard in a garden, an allegory, reads pleasantly. The quotation from the *New York Herald* is a very interesting piece of information as showing how eagerly people in America including children pursue their studies in the Vedánta. Rs. 1-8. a year. Single copy As. 3. Address: The Manager, Prabuddha Bhârata, Mayavati (via Almora) Kumaon.

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	11	Isaignaniyar
	16	SAINT GNANASAMBANTHER Murugar Tirunîlanakkar Tirunîlakandayâlpânar
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